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**It's easy enough to be pleasant**
**When life flows along like a song,**
**But the man worth while**
**Is the man who can smile,**
**When everything goes dead wrong.**

**To Our Subscribers**—*Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare Madras-Thyagarayanagar.*—Editor, W. & W.

## EDITORIALS

I

## *The Birthright of Immortal Affluence*

" Fix thy thought upon the Highest,
And the Highest shalt thou be.
If thou dwellest on the lowest
Then the lowest must thou be.
Whatsoever thou lovest
That become thou must;
God if thou love God,
Dust if thou love dust."

A great teacher says :—

" *Personality* is the synonymn for *limitation*; the more selfish, the more contracted, the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse."

The Mahabharatha-Shantiparva says :—

" Death, Life immortal, both are in us here,
The False Belief brings to us taste of Death,
The Knowledge True gives us Immortal Life."

The Sense of Oneness with all, and all that that means descends into and fills wholly, blooms and blossoms in, the soul that opens itself out to Him by Love Universal.

God loves His lover and identifies Himself with him, so that whatever the latter does, he does in His name,

The experience of even intense personality, of existence as an individual separate from other individuals, is necessary, unavoidable, on the arc of descent.

Craving for Immortality, at the junction point, where Descent ends and Ascent begins.

It ends with the realisation that the Personal is inherently Mortal that Immortality belongs only to the Impersonal, and that personalities are not separate from each other, but are all, always, ever, everywhere, identified in and with the Impersonal and Universal.

Gita says :—
" Who seeth Me in all, and all in Me.
I ne'er lose hold of him, nor he of Me."

Quran says :—
" Avoiding gratefully all sense of separateness,
Think of Me o'er and I will think of you."

Sufi Says :—
" Whatever with thy heart thou dost desire,
That is thy God adored, undoubtedly ;
That everything is in thy heart, always,
That, be thou sure, thou shalt attain, at last.
Thou art a part; God is the whole ; if thou
Engage and occupy thy-self, some while,
With that Great Whole, it will fill all thy being,
And make thee Whole. The Part becomes the
Whole."

Katha Upanishad says :—
" Behold ! My trafficking is truest, best,
And profitable most ! For I have sold
My mortal 'pottage' all, and bought with it
My 'birthright' of Immortal Affluence !
I know all store of worldly goods doth pass,

And the un-sure can never with the Sure;
Therefore have I invoked the Fire Divine
And burnt up in it all these transciencies,
And by that sacrifice of mortal things
Have I obtained the Immortal Self of All."

The purpose of Love-Devotion is Union:

Marriage, in the case of physical bodies; Identification, in the case of Jiva and Ishvara-individul soul-spirit and Universal Spirit.

See again what Gita says:—

" The man *is* what he loves with all his heart,
And places utter faith in, as the Truth.
Whatever thought he harbours in his mind
Most closely at the time that he does cast
His body off-to corresponding state,
In the next world, and in this world again,
He comes, in-form-ed and guided by that mood.
If he should pass out of his prison of flesh,
Thinking of Me, fixing his heart on Me,
Then, let no doubt, he will come unto Me,
Become One with Me, and attain My Being."

This metaphysical and psychological law enables human beings to get the Last Unction and receiving Confession of Faith, before the departing soul withdraws all sign of earthward consciousness.

All religions enjoin more or less similar solemn ceremonies for the purification of the last thoughts of the departing soul.

Analogy prevails, throughout, since the small is as the great and deep sleep is similar to death.

Therefore, all should make it a rule to recite some holy, soul-elevating heart-refining verses of earnest prayer, before they go to sleep each night.

Even little children should be tenderly and reverently taught to do so, so that their dreams will be beautiful, their minds will make sub-and-supra conscious progress, and their subtler inner bodies will develop rightly.

This will enable us to make the individual body, by purity, self-denial, wisdom, to become fit temple for God.

" Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it: (yet also) the Kingdom of God is *within* you."—Bible.

This means that the higher Self is within us, and the lower self is also within us.

To pass from latter to former is very difficult. Yet is it also very easy. How?

We have only to turn our face from front to back, from outward to inward.

The outward is fascinating and hypnotising us.

A geometrical line, length without breadth, runs between our higher and lower natures. Each nature is always trying to pull the soul over this line to its side.

All souls should walk on this sword-edge bridge path and pass through the strait gate safely. For this we must cultivate Love Universal selflessly, by constantly meditating on the presence of Self in all.

During the year 1958 the world was tried in several ways indeed, with fears of cold wars, Militarism, hungers, loss of property through heavy taxations, etc.

But we have all to say " We are all God's, to Him shall we return, Unto them give this good news that ye are, Followers of the right course, on which rest The Mercy and the Blessings of the Lord."

" Heaven makes hard demands on faith"
" What is a blessing in disguise from Him;
Who pleaseth Him, to him He sendeth pain."

As such, those who have suffered during the year 1958 should see the year pass away with only good feelings in them.

There is the Royal Gift for the broken heart!

Let us await the bestowel of the crown of life in 1959.

II

## IMMORTAL VIRTUES AND DEADLY SINS

(E. U. A. R.)

Christianity: *Seven Immortal Virtues*:

Faith, Hope, Charity, Justice, Prudence, Temperance and Fortitude.

These generally correspond with 'Six Helpful Means' of upward progress of Vedanta, viz., Charitable Tranquility, self—'restraining' Prudent Temperance, Resignation, all-enduring Fortitude, Hopeful Faith and Faithful Hope, just and all-reconciling Single mindedness and collectedness of mind.

*Seven Deadly Sins are*:—

Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth.

These are the same as the 'Six Internal Enemies':
Lust, Hate, Greed, Infatuation, Arrogance, and Jealousy.
Infatuation covers Gluttony and Sloth, and also Fear.

'*Six Internal Friends are*:—

Natural opposites and antagonists of 'Six Internal Enemies'.

*Two Main Sins*:—

Gita says:—

" Lust, ape of Love, and Hate, Anger, Dislike—
To every object of each sense attach.
Be thou on guard, pass not into their power;
They block thy passage on the upward path.
They are thine enemies, cognise them well.".

For the above mentioned two sins there is only one single seed (for the two root-sins).

I-am-ness (of separatist individualised 'I'), Egoism is the yet more subtle root, from which both Lust and Hate sprout forth as obverse and reverse; and that the final seed, from which this egoistic selfishness too proceeds, is Un-truth, Falsehood, Error, Illusion, Nescience, self-deceipt, that 'I am not the Infinite One; but am this one particular infinitesimal body of flesh and blood and bone, among many such bodies; am therefore something quite separate from my fellow-beings; and

that each one of these is utterly separate from all others and from the One Self'.

This sêlfish Untruth is the ultimate source of all wrong feeling, wrong desire, wrong conduct.

Brahma, enveloped by Maya become Jiva.

Uttama Purusha, Purushothama, Parama-Atma, Surrendering to Daivi-and Mula-Prakriti, Avidya becomes Jiva-atma.

Mukta becomes baddha i.e., free becomes bound.

Thus it is that God plus Satan, angel plus devil, is man.

In very truth, quite visibly, is there an angel as well as a devil in every one of us.

See the same face now in smiles, and again in frowns.

*Tennyson says* :—

A piece of beast, a piece of angel, thou !
If thou wilt only rise above the beast,
Then wilt thou pass beyond the angel too !
Yea, we can rise on stepping-stones
Of our dead selves to higher things !

*Longfellow says* :—

'Saint Augustine !, well hast thou said,
That of our vices we can frame
A ladder, if we but tread
Beneath our feet each deed of shame.

*Pope says* :—

With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between; in Doubt to *act or rest* ;
In doubt to deem himself a *god or beast* ;
In doubt his mind or body to prefer ;
Born but to die, and reasoning but to err ;
Sole Judge of Truth, in endless Error hurled ;
The glory, jest and riddle of the world.

*Bhartru-Hari says* :—

There are the 'good', who sacrifice their own,
To help on others' interests, amain,
There are the middle sort, who try to help
Others, if 'twill not cause loss to themselves.
There are the human devils who to gain
Something for self will cause another's harm.
But to what deeper depths do those belong,
Who, for sheer malice, without any gain
Unto themselves, cause others injury !.

Thus Egoism appears as a triple desire, self-preservation, self-expansion and self-multiplication known as primal instincts cravings impulses and appetites of hunger, acquisitiveness and sex.

These are the primal triad of root 'Egoistic-Desire'.

As Lust-Hate are dual shoots that sprout from the seed of selfish Egoism, pure spiritual love and compassion, spring from self-less Altruistic Universalism.

Shall we not adopt the right path ?

# NOTES

## SPUTNIK OF THE SOUL

By Ahmed Fazelbhoy,

*Managing Director.*

*X' Mas 1958* *New Year 1959*

In this International Geophysical Year SPUTNIKS and EXPLORERS are uppermost in our thoughts. Nations have vied with each other to race against time to throw masses of matter into outer spaces. They have called them their MOONS which orbiter round this earth. But some have returned to disintegrate as matter does eventually as also does the carnal desires and physical possessions.

But the ETERNAL SPIRIT endures and is on constant endeavour to reach and conquer new worlds. The mind goes on solving the laws of physical and natural sciences. The domination of mind over matter has thus realised many ambitions and unravel ed mysteries which had intrigued life from the time this earth was inhabited and perhaps before even. Man eventually, reached the new outpost by his "Explorers"–the NUCLEAR AGE with its tremendous possibilities. And some day he may sit on his throne in SATURN or even breed a new race in the spleandours of HESPER (VENUS) or in MARS. So we shall look upon this globe "we rave in" as the fairest of the EVENING STAR.

But the purpose of life truly is: the "exploring" of the CONSCIOUS SOUL or ones own BEING. Worldly attractions make one cling to physical attachments. If only one can be free from this bondage ! From worldly desires spring motives of lust for power and greed for material acquisitions, and ultimately lead to slavery, misery and inequality in the community of men. So BUDDHA the "Conscious Thinker" preached the doctrine: Emancipation from MAYA the "Bondage of Attachments." The path lay by renunciation of desires which attract us to attachments. Those who succeed could gain freedom for the soul from fears of dead yesterday, living today and unborn tomorrow. True the road is difficult but at the "Journey's End" lies the salvation all are seeking. For the dream that every "Conscious Being" has is the fulfilment of the "Heart's Desires", or if a desire is left it is to live in peace and with harmony, only glimpses of which one gets more or less in the individual CYCLE OF LIFE.

The LANTERNS held by the MESSENGERS such as the GREAT GAUTAMA (BUDDHA) and others who came down from Heavens from the "dawn of life" till today have illuminated the path one by one of the "Approach" and to the "Attainment": PEACE ON EARTH - GOODWILL TO ALL - BROTHERHOOD FOR MAN - LIBERTY EQUALITY AND FRATERNITY FOR EVERYONE - and finally the message of GHANDHIAN SARVODAYA. Such is the language spoken from generation to generation for man if he would but listen. He does occasionally though but with faltering steps and after each fall has to rise to seek the light of the illumined path he had lost. And surely the seeds of constant endeavours shall bear the fruits of "Attainment".

Thus the SOUL has to be charged and recharged with the pure SPIRIT as can be distilled from the FURNACE - that is Life: to illumine the way and provide the energy to rise. Then it shall rise like the SPUTNIK and EXPLORER. It shall have no fixed orbit. It shall go heavenwards across the MILKY WAY at will. The passenger shall be the LAIKA the "Architect" himself. He shall not come back to earth to fall and to disintegrate but shall have the integrated strength as heaves the oceans or drives the winds across limitless skies or cultivates the soil in all its varied forms. Such be the strength in the "Atoms of the Soul" if only one can be conscious to split them. True each one has his WATERLOO but the fearless one rises again from the ashes of his dead self like the PHOENIX to greater effulgence and energy.

Such shall be the endeavour for 1959 on the ILLUMINED PATH and with this prayer and good wishes.

## SANSKRIT, THE UNIFYING LINK IN INDIAN CULTURE

*(Dr. S. Radhakrishnan) (D. L.)*

There is a revival of interest in Sanskrit studies today. Many of the Indian languages are derived from Sanskrit and even the Dravidian languages have been much influenced by it. Sanskrit is even now the medium of communication among pundits in different parts of India. Sanskrit literature has moulded our habits of mind and patterns of behaviour. Its sway extends over large parts of Asia.

The Sanskrit classics are so welded into the marrow of our being that we often forget that we are what we are because of what they have made us. Sanskrit literature has plumbed the depths of the human spirit. The Epics and the Puranas, the Kavyas and the Natakas reach down the centuries and shed their light on different aspects of our experience. They make permanent some moment of experience, some vision of beauty, some thrill of joy, some stab of pain, which man could not bear to lose. A few great men of genius have scaled the heights for us and made them accessible. They have a strange power to speak to each one of us in the language he or she can best understand. They help us to free ourselves from the cramping influence of the environment in which we live and look at the world from a more universal stand-point.

If we are obsessed with the problems of our time, we become prisoners of a period. We will produce a world with every device for living and not much to live for. The Sanskrit classics tell us the way to the hidden country to which our real selves belong. The brief span of life given to us is to be used to reveal the enduring, the universal, the spiritual in us.

*Maunanna sa munir bhavati naaranyavasaanmunih Savlakhsanam tu yo veda sa munih srestha ushyate.*

" He is not a sage who observes silence, nor he who lives in the woods but he who knows his own nature is the best of sages."

Great works are national in one sense, but they are also universal in character. Any literature, if it is to fulfil its aim as literature, should go beyond the restricted limits of its peculiarities and endeavour to portray the feelings and sentiments common to humanity, and demonstrate the essential universality of man. Only thus can a national literature maintain its special character and yet fulfil its role a part of world literature. Sanskrit is the main language of the Hindu scriptures which have inspired a distinctive way of life. They tell us that Hindu religion is more than a creed, dogma, rite, or ceremony. It is an outlook which calls upon us to organize the life of the individual as well as that of society. The work of this institution has received the blessings of the *Acharyas* of the different religious persuasions—Advaita, Visistadvaita and Dvaita. Respect for other religious views is an expression

*Anubhyascha mahadbhyascha saastrebhyah kusalo narah*
*Sarvatah saaram adadyaat puspebhya iva shatpadah.*

" Like a bee collecting honey from flowers the intelligent should glean truths from all scriptures, small and great."

Too much blood has been unnecessarily and unjustly shed in the name of dogmatic obsessions. We want a world order which preserves regional cultures and not a world where everyone wears the same clothes, speaks the same words and cherishes the same beliefs. The conception of a great family of nations living together in peace, practising their own beliefs and regulated by justice within the law, remains our common objective.

It is our duty to be loyal to the spirit of our ancient seers and make changes in the letter of their directions. Simply becaure we repeat an old question, it does not follow that the question is the same. Questions are framed in relation to their context. The intellectual presuppositions of one age are not those of another. The conditions of our lives have been basically altered in the last fifty years more than in the last two or three thousand years. Civilization is not a static condition. It is a perpetual movement.

We have inherited not only elements which make for greatness but also forces of reaction, narrow-mindedness, disunion. We keep a tradition alive not by repeating what has been said but by meeting our problems in the same spirit in which the old seers met theirs. Our respect for tradition should not harden into an abandonment of independent thought and an unquestioning submission to authority. It is our duty to cast off whatever hampers our sense of justice even though it may be venerable with the history of ages or consecrated by familiarity.

## ON DIFFERENCE OF OPINION (D. L.)

*If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do. If someone maintains that two and two are five, or that Iceland is on the equator, you feel pity rather than anger unless you know so little of arithmetic or geography that his opinion shakes your own contrary conviction. So whenever you find yourself getting angry about a difference of opinion, be on your guard ; you may find, on examination, that your belief is going beyond what the evidence warrants.*

—*Bertrand Russell.*

## THE SUPERFLUOUS MINISTRY OF FOOD AND AGRICULTURE

BY R. S. SANKARIAR,

*(Retd. District and Sessions Judge.)*

1. The Prime Minister has been appealing for economy in administrative expenditure. He has very recently deplored the tendency to expand the staffs in many departments and called for retrenchment of bureaucratic staff and attention to actual field work in the state.

2. Recently the Central Government has started the welcome scheme of zones for food grains, to thereby increase the mutual helpfulness of the producers of the neighbouring states. It has been based on a careful estimate of average production and average demand. Thus the center has been relieved of the unnecessary burden of watching the production, movement distribution and consumption of food grains in the whole of India. This is also designed to reduce, if not absolutely make unnecessary, the need to foresee and arrange for import of food grains from abroad. The endeavour is to restore the former state of self-sufficiency in food grain which prevailed before the war. The constitution makes agriculture an exclusively state subject by entry 14 in List II of the Seventh Schedule. The List I which enumerates the central subjects does not refer even remotely to Agriculture. The fact that the Center really concerns itself with import of food is due to the fact that, by entry 41 of List I the Center has the exclusive right as to Trade and Commerce with Foreign Countries. Why it imports food is because under entry 97 of List I it bears the burden of all matters, not specifically mentioned in Lists II and III. It is universally recognised that it is the primary duty of the King or the Government to see that the subjects do not die of starvation. The States may be now authorised to import food grain on their exclusive responsibility.

3. At the recent conference in Hyderabad Sree Jain is reported to have said about the South Zone, that the Center procures the surplus after the need of the four states constituting the zone are secured, in order to be able to supply rice to other areas, that may happen to suffer from scarcity. This clears the ground. The Central Food Ministry has no production function as to food grain. It has two functions as to food grain. First function is to get reports of available surplus from the zones and of demands for relief from areas. Next it proctures the surplus and stocks it and supplies demands from scarce areas, as they come in, so far as the stock can meet.

4. Any emergency demand which has to be met by imports from abroad is attended to by the Ministry of Commerce

and Industry and its large staff of Controllers of Imports and Exports, both at Delhi and at present, in the ports of Bombay, Calcutta and Madras. The terms of purchase from the foreign sellers, are arranged by our representatives in those countries. Thus the Zonal system has made the continuance of the Central Ministry, comprising a Cabinet Minister, a Minister of State and a Deputy Minister with their large secretarial and clerical staffs costing about a six figure salary bill a month, a needless luxury.

5. It may be enough to have a Secretary added to the Home Ministry who will be in touch with the internal food production and demand conditions. He will have a small staff. The Home Ministry will decide on the need for importing from abroad and ask the Commerce Ministry to do the needful. The Central Godowns will be under the Home Ministry. It is to be hoped that retrenchment in administrative expenses will start with abolishing the Ministry of Food and Agriculture and replacing it as suggested above.

## MISCELLANEOUS

OM

### H. H. SRIDHAR SWAMIJI AND HIS MISSION

(of Sajjangad)

From time to time, there have appeared in this *Punyabhoomi* of ours, saints and *siddha purushas* to lead men Godwards. The places associated with these God-realised souls have become centres of pilgrimage. There are several such places in India and Sajjangad in Maharashtra is one such. It was here that the great Samartha Ramadas, guru of Chatrapathi Shivaji, lived and had his Maha-samadhi. From this holy place now comes his great successor saint—Bhagwan Shree Shridhar Swami.

A lover of mankind, Swami Sridhar's mission is to promote peace and human brotherhood on the spiritual foundation of the Vedantic Oneness of existence. According to him, God by whatever name one calls Him, is One and He could be reached by several paths. As a mystic of the highest order, the Swamiji speaks from direct and intuitive experience of Reality and his preachings have a soul-stirring appeal. A great Vedantic scholar himself, Swamiji has exhorted the people to study the eternal truths of Hinduism, hearken to the message of the Upanishads, and especially to cultivate the knowledge of Sanskrit.

The natural tendency of all God-realised souls is to retire from the world and devote oneself in the contemplation of the Absolute. Swami Sridhar, if he had his way, would have perhaps chosen this path but it would appear his guru Samarth Ramadas had commanded him to go and serve humanity. His heart too bled at the sight of much human suffering. In obedience to this higher call, he chose this service to man as his mission on earth and this choice has endeared him to people all over the country.

Leading a life of extreme simplicity and austerity, Swami Sridhar has travelled extensively throughout the country and has exchanged ideas with people in all stations and stages of life. The thought nearest to him, however, concerned the poor and ignorant villagers—how to improve their conditions, both temporal and spiritual. In fulfilment of this aim, he has been responsible for opening new schools, providing villagers with pure drinking water and introducing new improved methods of agriculture; by renovating old dilapidated temples and building new shrines and Veda patasalas; and thus help them to regain their lost confidence.

Swamiji has been working in the last over two decades mostly in the less developed and backward areas of Karnataka and Maharashtra and has been greatly responsible for the vast improvement in the condition of the people. Swamiji, in short, has made the regeneration of India as his life's mission, as he feels strongly that only a re-generated India could help the world of its ills.

*Message of Bhagavan Sri Paramahamsa Shridhara Swamiji on the completion of 'Chaturmasya' (20th Nov. '53)*

Listen! O sons of Immortality!

The Sun of universal *Dharma*, emerging out of the ocean of Bliss shines supreme in the world endowing its own incomparable lustre to the world at large bathed in its bright rays of light!

"May one and all be happy; may one and all be healthy!
May one and all see good time! Let none suffer sorrow!"
Such is the wish of our eternal *Vaidika Dharma*.

The Vedas declare that '*Dharma* is the mainstay of the entire world.' By this we might also understand that knowledge of *Dharma* alone will enable men to carry out worldly and spiritual activities in the best possible way. "Let us live without sorrow for a hundred summers" is the vedic wish. It is to enable men to realise this goal of health, strength and peace that the idea of Dharma has been propounded from time to time. The term *Dharma* is etymologically significant because it means 'that which sustains all.' It is clear therefore that the sole sustaining force of the entire universe is *Dharma*. Its main function is to preach what is good for the whole of humanity. The laws imposed by it shall thus have a universal application and shall conduce to the good of humanity both here and hereafter. There is also another etymological explanation of *Dharma*—'That by which everything is sustained.' In this explanation the scope of *Dharma* will be restricted to that alone whose observance will conduce to universal protection from evil and which preaches only such laws as are conducive to the good of the whole world. Viewed in this light, *Dharma* can be only one for the whole world. *Dharma* to be true to its name ought to possess universal extension and validity. And in this widest range of *Dharma* are of course included all men and women.

"May our minds all be one"—such is the declaration of the Scripture. It preaches in the clearest terms possible that the human community should cultivate the spirit of unity and concord. So long as life lasts, one has to give and take the means of subsistence in a spirit of co-operation from others; one has to keep to the good path in a way not harmful to others; and finally one has to find time for the quest for the Almighty and the pursuit of spiritual exercises. No one can escape death; nor can one avoid life. No happiness in this world is trustworthy to the extent Joy Eternal of Mukta is. And life itself would be a waste if no attempt is made to attain Immortal joy. Nor is it proper to make distinctions of high and low in the one Absolute who is the ultimate destination of one and all. What else but His power shapes and directs even our gross bodies? Pleasure of the body for its own sake is something that should be condemned and curbed and one should not fall a prey to its temptation. Why then this behaviour of discord and class between religion and religion, nation and nation, province and province, community and community, class and class, interests and interests? What joy can come out of this? Why do people waste their lives in useless endeavours never caring to know the truth? What peace can be got from all this? Only they might know!

Universal *Dharma* preaches the loftiest and the best code of morality. It is also called '*Sanatana Dharma*', because it spreads everywhere the knowledge of Eternal Reality. This is indeed the distinguishing feature of *Dharma*. Since sensual pleasures are sought after naturally and egoism comes instinctively to everyone along with dualities that engender these, wherein would lie the uniqueness of *Dharma* if that too preached the cultivation of these things only? Therefore, only that deserves to be truly regarded as *Dharma* which can vouchsafe the highest bliss of Atman which is supra-mundane and changeless. Through the paths of Action and Knowledge, this *Sanatana Dharma* leads the individual soul higher and higher by

gradual stages and ultimately proclaims:—"Thou art That" "Deliverance is nothing but the realisation of one's own true nature." This is the teaching of all the crucial texts in the Scriptures.

"Cooly contemplate on That as Waters......," "All this universe is the dwelling of the Lord", "Where aught else is not seen, where ought else is not heard, where aught else is unknown, That is the Highest experience and Bliss is only that" ......these are some of the texts mentioned above. This world, both physical and mental, is an effect of its First Cause, the triune unity of *Sat* (existence), *Chit* (consciousness) and *Ananda* (Bliss); and it finally merges into That as it has emerged from That. Hence, self-realisation is possible only on the supposition that the urge is due to That and the experience also is had by That though it may have assumed a different form now. One should therefore rise to the highest state by filling the outer world and the inner world of mind with the Bliss that comes from the Knowledge of spirit. These worlds should melt away in that Self-realisation whose nature can be understood only by personal experience. One's self must become that highest Bliss itself wherein nothing will remain for him to see or hear or know, that Bliss which has no limits whatever. The highest Truth preached by universal *Dharma* and its last word is that one should seek for and achieve the state of Self-experience wherein one has perforce to remain speechless and thoughtless even like a dumb man after his tasting sugar. Everything is discarded as "not This; not *This*" by the seeker after Perfection until he finally loses his individuality itself and reaches the highest state of self-realisation when his 'Silence itself becomes most eloquent'—Such is the Declaration of the *Srutis.*

"Whatever is a product of gold shall always remain gold; in the same way, whatever is born of *Brahman* shall retain the nature of Brahman." An ornament made of gold does not cease to be gold. Though the outer form undergoes change its inner essence remains the same. In like manner this inner and outer world is just a transformation of *Sat-Chit-Ananda*; and hence remains always *Sat-Chit-Ananda* in essence. Since the effect is always permeated by the cause, *Brahman* alone permeates throughout the effect, viz.: the inner and outer world. Just as the undifferentiated gold alone will remain when the gold ornament is viewed only from the standpoint of gold and both the vision and the idea lose themselves in the object gold and not in the appearance of ornament, so also unalloyed Bliss alone will remain when the universe which is only an ornament of Bliss is viewed purely from the standpoint Bliss and both the intellect and idea lose themselves in Bliss. This state of perfect Bliss itself is called *Moksha* or Deliverance. "Attainment of the highest bliss is the state of *Moksha*";—This is the greatest teaching of Sruti which propounds universal *Dharma.*

"He who finds everywhere the omnipresence of God alone should not be deemed to have committed suicide; in fact by doing so he will attain the highest state."

"He alone sees truly who sees in all mortal being the highest God as uniformly stationed."

"One whose soul is disciplined by *Yoga* sees the same in all; he sees himself in all the beings and all the beings in himself."

"Thy soul itself is there in the heart of one and all."

"The soul is imperishable, forsooth and of the nature of Bliss." Such are the instructions of the Upanishads.

Look upon every being with equality whether it is "Knowers of truth, a Brahmin, who is well-read and virtuous, a cow, an elephant, a dog, and a chandala" because all are identical in essence, viz., *Atman.*

"Here and now is the bond of birth broken by those whose mind has attained equanimity; *Brahman* is not tainted by flaws (like birth and death) and remains ever the same. Hence they too remain unaffected in *Brahman.*"

Cultivate this equanimity. The prime object of universal *Dharma* is this teaching of equanimity. The modern world, instead of tasting this sweet morsel of food benignly bestowed by the Scriptural mother, is now using forces of opposition to realise equality, indulges in blood-shed and plundering to attain peace, and takes to the path of irreligion in order to know the principles of religion. It is breeding discontent in fact though its professed aim is the securing of universal contentment. While professing to wipe out the distinctions between high and low, it only strengthens them because its efforts are essentially miscalculated. It is only adding to commotion instead of ushering in peace. This exactly is *Adharma.* We see in the world to-day just the situation which might come when universal *Dharma* meant to preserve everything is totally set at naught.

"Absolute non-dualism is meant for spiritual experience always; and never should one bring it down to worldly activity!" this is another tenet of universal *Dharma.* It also states that the microcosm is like the macrocosm and that the macrocosm is like the microcosm. Since ego-consciousness pervades every limb of the body, one might say that ultimately the nature of all the limbs is identical. Yet, the functions of the different limbs always remain distinct. Each different limb has been devised to carry out its special function only. Life itself would become impossible if this natural law is to be reversed. From the inner ego's point of view we do retain the consciousness that all the limbs are non-different, and yet we carry out easily the diverse functions of the individual limbs in our daily lives. The same is true of the macrocosm also. Diversity in this universe is the direct result of the varying nature, quality and function of each separate unit though the ultimate cause is non-dual. "I, the One, will become many"—by such a desire for differentiation and plurality does the one God take the form of this universe. Therefore this plurality and diversity in the microcosm can never be transcended by outer actions and can be transcended only by inner experience as vast as the macrocosm itself. Even as we prepare food conducive to taste and health from diverse ingredients with varying tastes of sour and salt, sweet and bitter, hot and astringent, we should secure for ourselves fitness for *Moksha* by a close observance of duties laid down for different *Varnas* and *Ashramas* by universal *Dharma.* One should think of the good of all according to his station and temperament. Universal *Dharma* has devised *Varnas* and *Ashramas*, codes of conduct and conventions only with the object of securing for everyone the goal of self-improvement and final emancipation. Even in the body which is responsible for all the transactions of the universe, there are limbs that perform functions low and high. How then can the idea of high and low in mundane life be obliterated from society since the idea springs from the fact of difference which guides all worldly activities? But it is possible if the attitude is broadened and grounded on the inner experience of unity just as from the point of view of sustaining individual life every limb has its equal place and the function of every limb has its value, though the function may be high or low from another point of view. If one has the goal of higher living now and final emancipation hereafter, since these goals are common to every religion on earth, each can continue in its own way without a clash, conscious only of the commonness of the goal. The Scriptures that lay down *Sanatana Dharma* have brought home this point tellingly by the metaphor that *Brahman* sprang from the mouth of the *Absolute Paramatman, Kshatriya* from the arms, *Vaisya* from the thighs and *Sudra* from the feet. The metaphor distinguishes clearly the different kinds of conduct and duty meant for members of the different *Varnas.*

Nations are seen to differ in dress, diet and pursuits of activity; but nothing prevents them from living together most harmoniously. In the same way diversity in dress or diet, conventions or customs cannot stand in the way of social welfare or spiritual discipline. There is no scope at all for any loss of love. Even in an army fighting for liberty, there are bound to

be distinctions of high and low offices like the Commander-in-Chief and the foot-soldier. No nation can exist if the very distinction between the person to command and the person to obey is totally obliterated. In every department of state and every court of law there are bound to exist distinctions of high and low offices, degrees of power and varying degrees of efficiency. Even in assemblies started to wipe out distinctions, in Communist states and Nations swearing by equality, distinctions like President and Vice-President do persist. Their powers and their relations are certainly those that admit of distinction into high and low.

The One that was in the beginning has Himself become all this universe. When we count, we begin with 'one.' This hints at the fact that everything was One in the beginning. What was One at first assumed the two forms of *Purusha* and *Prakriti* and then became Many. All numbers are nothing but accumulations of number 'one' only. All is thus One. Many is only the extension of One. "All this is verily I." In every body ego-consciousness takes an identical form 'I'. It is therefore logical also to think that this common 'I' has assumed the form of many by its own free will. Since this consciousness of 'I' is common to man and women, it is clear that man and woman are but the two forms of One Absolute assumed by a single will. "Everything should be deemed One; the many does not ever exist." This is the lesson of the Veda which teaches universal *Dharma*. Though it is not possible to wipe away the scene of duality or manifoldness totally, though it might appear improper to unify all the duties and works of varied persons from the standpoint of social welfare, it is quite possible and feasible to see oneness everywhere from the inner spiritual plane in this diverse and manifold creation. "That knowledge is the purest which grasps undivided and unchanging Oneness in all the manifold and distinct objects or beings." Universal *Dharma* holds that this knowledge leads to *Moksha*. Its lesson is that Oneness is to be seen in the manifold and manifoldness which cannot affect its oneness in the One if individual and national life is to be lived most harmoniously. If such an equality becomes the shining goal of life, it will be easy to discharge one's duty towards one and all; mutual harmony and good feeling will grow; and the present disharmony will disappear. This is the only means to cure the inner disharmony of man. Correspondence in matters external like diet and dress cannot bring about inner harmony. If they could, why do children of the same parents brought up in the same environment of dress, diet, etc., quarrel with one another? It would be good if men in low state emulated the example of men higher than themselves and served them to reach high status themselves. But when the great ideals themselves are ignored even by the supposed great, what shall remain for emulation for the lower men? One's mind shudders to conceive that everyone will be a fallen soul in the wake of negligence of ideals bearing in mind the teaching of Psychology that forces of environment alone will shape one's personality. Even as water flows from a higher level to a lower level, it is the mind's nature to flow towards evil rather than towards good. May God forbid such a state. May the world be happy! Amen!

The Vedas which are the scriptures of universal *Dharma* declare that the universe was created out of Bliss. They teach that it behoves us to experience that natural state of Bliss and find unity with that pure and incomparable Bliss which originally was and is always ours if we try. That is why they proclaim: "Thou are that." Even as desired by universal *Dharma*, may the entire world be filled with peace and harmony, doing its duties with self-content and immersed in self-ecstasy!

By the grace of Sri Guru and God, may all your lives become divine!

May all become one with joy; Let not anyone suffer sorrow.

May good attend on all; May pure Knowledge spread forth! Amen!

## SRI KRISHNA LEELA

By Sree K. S. Ramaswamy Sastriar, B.A., B.L.,
*(Retired District Judge)*

*(Continued from the Previous Issue)*

### Act II—Scene 11

*Enter Yasoda trying to tie up Sri Krishna, Enter also Manohara*

*Manohara*:

What dost thou try to do, O noble queen!
Why treat thus harshly thy sweet handsome child?

*Yasoda*:

Manohara! this morn he broke my pot
Of curds and churning stick. My hands now ache
With vain attempts to tie him fast and well
To this big mortar, All the cords I have
Are short or long are all two inches short.

*Manohara to Sri Krishna*

O naughty boy! is this the way you show
Your respect for your mother and our queen?
Sri Krishna to himself: Let me be bound. I like
the bond of love.

*Yasoda*:

O wonder! he is bound. Till now the cords—
The longest ever—were two inches short.
My darling boy! Be bound a while and stay.
This bondage strong will cure thy naughtiness.

### Act II—Scene 12

*Sri Krishna drags the datar between two Arjuna trees which were Kubera's sons under a curse for disrespect to Sage Narada. The trees fall down broken and Kubera's sons resume their own form and praise Sri Krishna.*

O Lord! to whom creation is but sport!
Thou hast descended on the earth in human form,
Omnicient, Omnipotent and Supreme
May thy sweet grace be round us like a light
And let us not be lost in passion's might!
(They go to heaven)

*Enter rushing in Nanda, Yasoda and others*

*Nanda*: Is Krishna safe?

*Yasoda*: Is my darling safe?

*Manohara*:

Here lies the boy who dragged the mortar through
The mighty trees and broke them down like this.

*Yasoda*: Let me release him from the cruel bond.
(Krishna sings and dances with joy)

### Act II—Scene 13

*Yasoda showing Krishna the beauties of India's vegetable and animal life.*

*Yasoda*:

See, Krishna dear! You blossomed lotus flower
Is like a maiden in her beauty's hour

*Sri Krishna*:

I like its redness shining from the green
Of leaf and the dark bosom of the lake.
What's that white and fragrant flower?

*Yasoda*:

It is
The Jasmine fair, sweet, fragrant, bright and pure.

*Sri Krishna* :—And yonder ruby disc of loveliness?

*Yasoda*: That is the rose, imperial in tint
And like a bride in all her blossomed charm.

*Sri Krishna* :—What is that moving witness on the stream?

*Yasoda*:

That is the Hamsa with its arching neck
And fair white wings and movements fnll of grace.

*Sri Krishna*:

And yonder golden thing that jumps for joy?

*Yasoda*:

That is a fawn, as young as thee, my boy,
As frolicsome, as lively, and as fair.

*Sri Krishna*:

That bird with shining plumes begermned with eyes?

*Yasoda*:

The peacodk, whose bright plumage radiant shines
Upon thy head. See how without stretched wings
It dances when it sees thy cloud-hued form.

### ACT II—SCENE 14

*Enter Brahma praising the boy Sri Krishna*

O Lord! I have today thy glory seen
In new and wondrous forms. I hid thy kine
And calves and shepherd boys to see the power
Whence I creative power have through thy grace
Derived. I love thy gracious shepherd form
With tending stick and sweet-toned bamboo flute.
How blessed is this shepherd-realm that you,
The Lord of all, is here its playmate dear!.
May all love thee and may thy will be done
On earth as it is gladly done in heaven!.

### ACT II—SCENE 15

***Enter Sri Krishna dancing on the head of the mighty snake Kaliya in the yamuna. The shepherds and shepherdesses stand on the bank and praise him.***

*Yasoda*:

O Krishna dear! I swooned from deadly fear
When I thee battling saw with that fell snake.

*Nanda*:

Our boy is mighty with a might divine.

*Manohara*:

He killed the demon bull and crane and saved
The land fron various evils dark and dire.
Like dark and dancing crest-gem on the head
Of great Kaliya my Sri Krishna shines.

(*The two queens of Kaliya approach Sri Krishna with garlands and gems and pray to pardon Kaliya*)

O Lord! we pray thus humbly for the grace
Of gift of life to our great lord and king.

*Sri Krishna*:

This stream is sacred and these are my friends.
Now leave this stream. Go to the ocean great.
There live in due obedience unto me.

### ACT II—SCENE 16

***Enter Sri Krishna, Balarama, and Haridasa and other shepherd boys***

*Haridasa*:

From Perils great have you, O brothers bright,
Freed Gokul. And some days ago, you drank
The forest fire that raging came, and killed
The dreadful demons worse than forest fires.
Our minds are yours and as our frames are yours.

*Sri Krishna*:

Look at these strong, umbrageous, blossomed trees!
What homes of power purity and peace!
Their life is one of selfless service free,
They bear the heat and cold with equal glee,
And save from these all those who come to them,
And wear their multi-tinted diadem
Of flowers. All that they have—their fruit
And leaf and bloom and bark and trunk and root—
Is ours. Ah! make your daily life like theirs
A life of freedom, service, love and prayers.
I hungry feel. Closeby a sacrifice
The sages there perform. Bring tasteful rice
From there. The food got from their loving hands
Let us in gladness eat on 'Jumna's sands.

### ACT II—SCENE 17

***Enter Sri Krishna, Balarama, Haridasa and other shepherd boys***

*Haridasa*:

O Krishna! what a grievous task you laid
On us. The sages drove us far away
From their bright altar and to us denied
The food we asked them in your holy name

*Sri Krishna*:

Did they? The worse for them who God forget
In empty formula which have no power
To bless except when quickened by His grace.

*Haridasa*:

But their pure wives devoted unto thee
Are coming here, despite their husband's threats.
(Enter the wives of the sages)

*Visalakshi*:

Accept this offering of devoted slaves.

*Sri Krishna*:

Go back! Your Lords are at their sacrifice.

*Visalakshi*:

When you, the Lord of sacrifice, is here
Why go from here to see the sacrifice?
Our husbands and our children fair and dear
Are nought to us by Thee, the soul of all.

*Sri Krishna*:

Life is a ladder leading to the Lord.
His sight full is our life. And ye have known
The joys of standing by Perfection's throne.
Your husbands through your grace will learn My Grace
And love Love's Sun from which all works are rays.

***(To be continued)***

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